

poor and despised demand my special attention, and those deepest in sin."

"I can only reach the suffering by suffering with them, the tempted by standing beside them, to give them strength for the conflict. Those who bear heavy burdens of torture, I must win by lifting their heavier crosses; those condemned to death, to save them, I must take their place and die in their stead. I forgot my poverty, my hunger, my thirst, my anguish, my scourging, my crucifixion—pangs in ministering to the poor, feeding the hungry, giving the living waters to the thirsty, binding up the stripes of the tempted and healing all their wounds, cheering the sick and holding the hand of those in the last great struggle with pain and death. It means that if any man will come after me, he must deny himself and take up his cross." Hear the answer of the host of earnest Endeavorers like the voice of many waters: "Yes, Lord; trusting in thee for strength, we will strive to do whatever thou would'st have us do." I must turn abruptly to my third thought.

Not only has the C. E. movement given to the church trained Christian and practical Christians, but also strong Christians; strong because they are praying Christians, because they are Bible students; "I will make it the rule of my life to pray and read my Bible every day."

The quiet hour, observed by many of our Endeavorers, gives grace sufficient for the day.

Men who have taken delight in the law of the Lord, and who have been faithful in prayer, have always been valiant for God. "More than conquerors" are they who delight in the law of the Lord and meditate therein by day and by night! What giant of sin or lion of temptation can stand before the swing of their two-edged sword! Prayer—"the blessed hour of prayer," how refreshing to the Christian warrior! The white flag on the outside of the tent does not mean that he is seeking a truce or surrender. On his knees he is going from "strength to strength," and soon he shall go forth from "victory to victory," the armies of evil scattered and put to flight.

"Oh the pure delight of a single hour That before thy throne I spend; When I kneel in prayer, and with thee, my God, I commune as friend with friend."

Again. The C. E. movement is inspiring the church with active missionary sentiment and spirit. It is making our church members missionaries. That's the only kind we want—the only kind God wants. A church-member who takes no interest whatever in missions—the spread of Christ's kingdom in the world—might talk to me about his conversion until I am grey headed and I couldn't believe him.

Others say they are interested in missions. What do they do? Nothing. Yes, people pray, "Thy kingdom come," but at the sight of the mite-box they run.

"Go ye into all the world," we say to the missionaries. "Stay right here in my pocket-book," we say to our greenbacks. We take no interest in missions, but we keep our money on interest. We picture a glorious progress for missions in the twentieth century, and then give but a cent to bring it about. Someone has said, "The Lord will judge our nation, Endeavorers, not by its prayer-books, but by its account-

books." And what do our account-books show?

They show that for every \$100.00 spent for strong drink, we pay but fifty cents for foreign missions. The tobacco that our country smokes up every year costs one hundred and twenty-five times as much as we pay for foreign missions—the spread of the kingdom of God over the earth in obedience to the Saviour's last command.

The idea of a Christian man cracking his kid glove across the back by shutting up his hand so as to hide the copper he puts into the missionary plate! A Christian woman, at the story of the suffering heathen, crying copious tears into a \$25 handkerchief, and then giving a three-cent piece to the collection, thrusting it down with hand glistening with diamonds so people will not know but it was a ten dollar gold piece.

We are the "salt of the earth," yet we pay more every year for salt than we do for missions. The new mirrors into which Canadians gaze each year at their benevolent faces exceed in value all their gifts for missions.

Endeavorers, what can be done about this? But, friends, members of the Protestant Christian churches give, on an average, less than forty cents a year for foreign missions!

The Tenth Legion of the C. E. movement, under God, will soon raise this average. New names are being added every year, who promise to give to the work of the Lord at least a tenth of their income.

And behold I see the dawning of a large and generous day;

See the coming of a legion; read its banners, "pray and pay."

And I see the palms of triumph springing up along its way.

"Lift your banners, loyal legion, swell your ranks from every clime."

All the powers and thrones in heaven strengthen your resolves sublime.

Build the kingdom of your Captain on those latest shores of time.

Lastly. The C. E. movement is one of the greatest factors that is destroying the bigotry that once existed in and among different denominations of Christians.

What are bigots, anyway?

They are narrow-minded church members. One of these old bigots would try to make you believe that if you were not converted in an old schoolhouse, or in some back field where he was, you cannot be sure of salvation. He would try to make you believe that unless you saw just as he saw and joined the church he joined, you will never get to heaven. Why, if the Lord would show such a man a ladder reaching up to heaven, I verily believe he would climb up and then try to pull the ladder after him.

When we meet in conventions like this, what kindles our souls with holy enthusiasm? Is it one saying, "I'm a Free Baptist?" or another shouting, "I'm a Methodist?" No. The better thought—the inspiring thought of every delegate here is this: "We are all followers of the same Lord and Master."

"Our fears, our hopes, our aims, are one." We meet as Christians. We mean to act and live as Christians for the sake of "Christ and the church."

Oh, Saviour, help us to stand—thy faithful witnesses; to run—thy willing messengers, to fight—thy courageous soldiers; to visit the sick, to help the weak and poor, to lift up the fallen and oppressed, and tell the sinful and benighted of Jesus the mighty to save. Amen.

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But men give the preference to temporal things. Bodily health is more eagerly sought than spiritual health. Temporal wealth is preferred before the gold tried in the fire. The honor which comes from men is desired above the honor that comes from God. The sense of sin in men is not so deeply felt and appreciated as the pains of sickness.

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